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His Holiness
Sri Swami Sivananda
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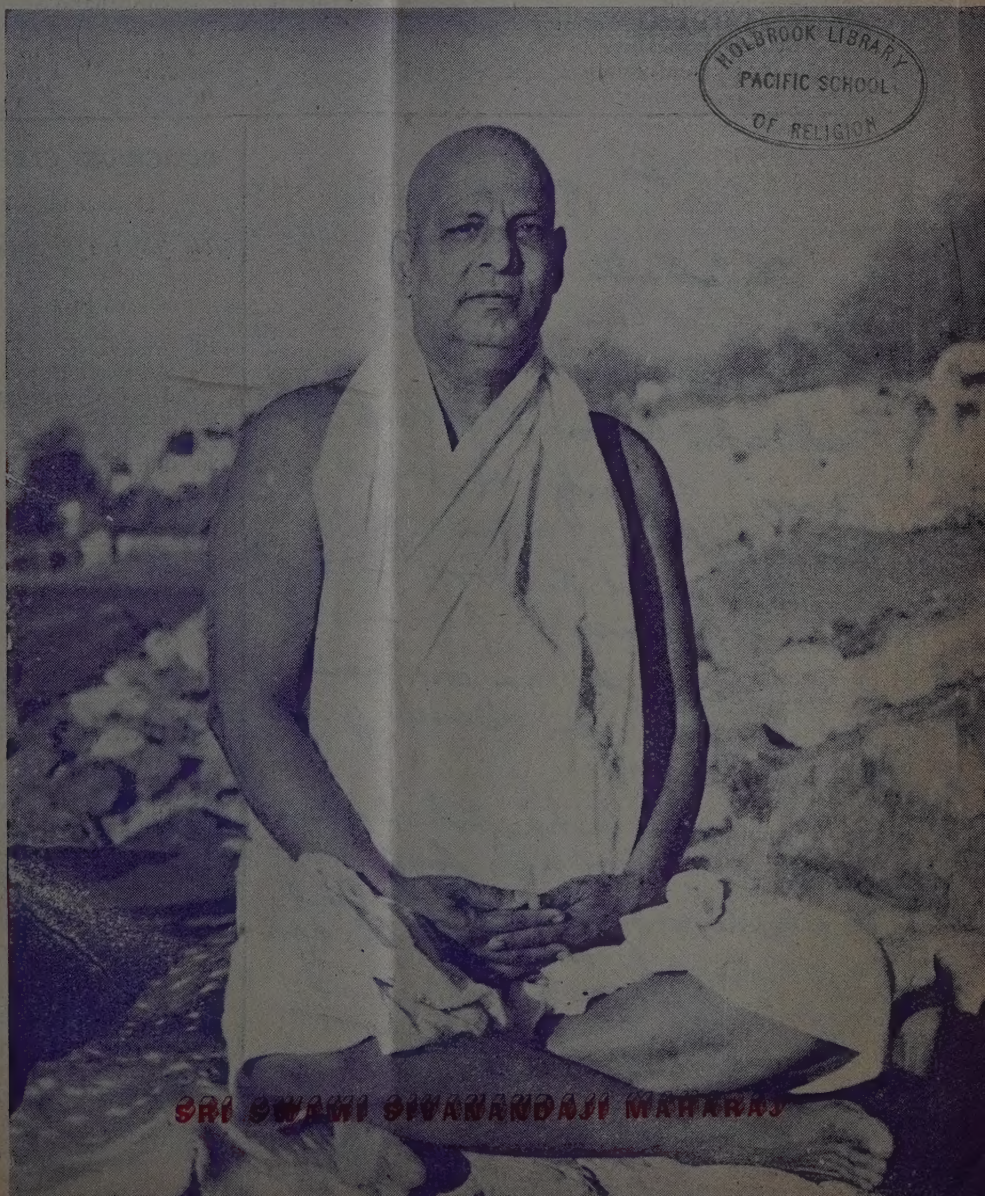

SRI SWAMI SIVANANDAJI MAHARAJ

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Om

1st July 1958

Sri C.R. Pattabhiraman
Bar-at-Law
Madras

Meditation bestows self-confidence
Courage, serenity and inner
Spiritual strength. When you
meditate shut the doors — the
doors of the senses.
During meditation you are never
left alone. There is an unseen guide
He ever helps you.
Without meditation, where is peace
Without peace where is happiness
Meditation is the food for the Soul.
Meditation is the Key to Knowledge
Therefore meditate, meditate. Sivananda

RELIGIOUS CALENDER

[Sivanandanagar]

(16th July to 15th August 1958)

July

16 Amavasya;
All-Souls Day;
Dakshinayana Arambha
26 Ekadasi
28 Pradosha Puja
30 Purnima

August

11 Ekadasi
12 Pradosha Puja
14/15 Amavasya
All-Souls Day

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THE COSMIC BEING

(The Purusha Sukta, from the Rig Veda, X-90, translated by Ralph T. H. Griffith)

A thousand heads hath Purusha
A thousand eyes, a thousand feet.
On every side pervading earth,
He fills a space ten fingers wide.
This Purusha is all that yet hath been
And all that is to be,
The Lord of immortality
Which waxes greater still by food.
So mighty is his greatness;
Yea, greater than this is Purusha.
All creatures are one-fourth of him,
Three-fourths eternal life in heaven.
With three-fourths Purusha went up:
One-fourth of him again was here.
Thence he strode out to every side
Over what eats not and what eats.
From him Virat was born;
Again Purusha from Virat was born.
As soon as he was born he spread
Eastward and westward o'er the earth.
When gods prepared the sacrifice
With Purusha as their offering,
Its oil was spring,
the holy gift was autumn;
Summer was the wood.
From that great general sacrifice
The dripping fat was gathered up.
He formed the creatures of the air,
And animals both wild and tame.
From that great general sacrifice
Rig Veda and Sama Veda were born:
Therefrom were spells
And charms produced;
The Yajur Veda had its birth from it.
From it were horses born,
From it all cattles
With two rows of teeth:
From it were generated kine,
From it goats and sheep were born.
When they divided Purusha
How many portions did they make?
What do they call his mouth, his arms?
What do they call his thighs and feet?
The moon was gendered from his mind,
And from his eye the sun had birth;
Indra and Agni
From his mouth were born,
And Vayu from his breath.
Forth from his navel came mid-air;
The sky was fashioned from his head;
Earth from his feet,
And from his ear the regions.
Thus they formed the worlds.
Seven fencing-sticks had he,
Thrice seven layers of fuel
Were prepared,

When gods, offering sacrifice,
Bound, as their victim, Purusha.
Gods, sacrificing, sacrificed the victim;
These were the earliest holy ordinances.

The mighty ones attained
The height of heaven,
There, where the Sadhyas,
Gods of old, are dwelling.

Guru Purnima Message

GURU AND DISCIPLE

(Sri Swami Sivananda)

One of the greatest souls that ever blessed this universe with his presence is the radiant Sankaracharya, who is the Adi Guru of Dashanami Sanyasins. He was an Avatar of Lord Siva, and he delved into the precious wisdom of the Upanishads and brought out the most rare gem in the form of the unparalleled, grand, wondrous Advaita philosophy, the monistic idealism which gives you, in a nutshell, the glorious truth that you are in essence Divine beings, ever perfect, free, full and blissful, in his famous memorable Sloka *Slokardhena Pravakshyami yaduktam granthakotishu, Brahma satyam jaganmithya, jivo Brahmaiva naaparah.* This gives the very essence of all spiritual wisdom, and it is the last word in transcendental realization expressed in the form of this great Sloka.

THE EVANESCENT AND THE PERMANENT

He gives in a Sloka the wisdom that you will find if you ramble through thousands of scriptures. The transcendent alone is real, imperishable, unborn. *Ajo nityah saswatoyam purano.* That alone is real which is beginningless and endless, which is eternal and imperishable. This phenomenal universe and countless millions of such universes are like passing moments, like flashes of lightnings. These will pass away soon and nothing more will be heard of them. These are unreal; not that they do not actually exist, they are only illusory reality and, in essence, the seer who perceives this universe, this passing phenomenon, is the same as that ultimate Satchidananda.

This is the gem in the cultural treasure that Sankara has left and it is a great precious treasure for the whole world. It is in Bhooma alone you will find wonderful peace and bliss. Bliss is to be found in the spiritual Reality which is within you. Realise this and be free.

NO REAL HAPPINESS IN THE WORLD

Now this ultimate declaration has been given. But how to attain it? Because, you know that in your actual sensuous experience, your mental impressions are fortunately or unfortunately gathered through the instruments of the mind and the senses. So, when your entire sensuous experience gives you a perception of Asat, Achit and Duhkha, how can you find the Satchidananda Atman? Everything in this world is fleeting in character. You do not find Chit anywhere; you find Jada everywhere. You do not find Ananda. *Sarvam duhkham vivekinah; anityam asukham.* All these declarations say that there is only pain to be experienced in this world. You only find Asat, Jada and Duhkha. If these are constantly experienced by you, how can you find Satchidananda? How to know "Deho naham, Jivo naham"? That is the question. And for that also, the same Sankaracharya, who was the most wonderful transcendentalist and at the same time a very practical realist, has given you the path. He has shown the way by which you have to attain it step by step and gradually, and what he had to say he has given in a wonderful and precious book called the *Viveka Choodamani*. In it there is a Sloka:

दुर्लभं त्रयमेवैतत् दैवानुग्रहहेतुकम् ।
मनुष्यत्वं मुमुक्षुत्वं महापुरुषसंश्रयः ॥

HUMAN BIRTH AND SPIRITUAL ASPIRATION

Three things are very difficult to obtain. Only through the grace of the God the Jivas obtain

them. To be born as a human being is no small privilege. It is a very, very precious gift given by the gods to the Jiva. Human beings form only a small minority of the beings that inhabit this world. There are innumberable animals and plants. Having got human birth, to have an aspiration for Liberation is the next difficult thing to obtain. So, if one obtains both these, one is doubly blessed.

Therefore, having been born as human beings, if you do not know what to do, and yet even after knowing that if you do not know the way, you are not fully blessed. But if you get the shelter of the feet of a Mahapurusha, one who has known what has to be known, one who has attained what has to be attained, and one who is in a position to show you the way, you have to admit that you are thrice blessed. This unique blessing has to be remembered in the morning, noon end evening. Then alone will you be careful not to waste the opportunity. When you know the real value of a thing, you take proper care of it. Otherwise you may waste it and may repent later on.

NEED OF GURU

The only thing that stands in the way of your spiritual realization is your own mind, the ego, or call it by any name you like. It is precisely in order to see that this obstacle is removed and one gets at the precious goal of human life that one comes to the Guru. Guru has destroyed this limiting mind and he knows how one has to destroy it.

If the Guru is to bestow his blessings and if you are to make the highest use of them, an important thing is needed. This will be best understood by an example. Suppose a man is afflicted with a disease. He goes to the doctor and then he tells him his condition. You have to tell your entire condition to the doctor, and then the doctor gives you a prescription and also a medicine. Thereafter the entire responsibility is shifted from the doctor to the patient. The moment you surrender yourself to the doctor, the prescription is given to you and then the entire responsibility is yours.

The doctor has done his very best. He has diagnosed the disease and given you the medicine, but if you do not take the medicine in the manner instructed by the doctor, the medicine is as good as useless. If the doctor has asked you to take such and such a diet and you do not obey his instructions, then what will be your fate? Who is to be held responsible? Who is to be blamed? Every sincere man who does not want to escape his responsibility will admit that the patient is responsible, and the entire fault lies in him, and he alone is to be blamed if he does not obey the doctor.

SELF IS RAISED BY THE SELF

In the same way, in the case of a seeker, when one comes to the Guru and when one enters the spiritual life and tells the Guru "Please show me the way to attain the goal of life", and he says, "Be good", and one continues to be bad, and he says, "Do good", and continues to do evil, in what way can the Guru help you? Serve. Love. Give. Purify. Meditate. This is the central teaching. But one does not want to practise anything. There is only the expectation of the result.

Man is Satchidananda in principle and selfishness in fact. To get rid of selfishness is most difficult. Only if man makes a firm, fiery determination to uproot selfishness and follows this determination by constant grinding, then alone selfishness will go by the grace of Guru and God. Otherwise it will be dogging your footsteps even after you become a great spiritual figure. Therefore, obey the orders of the Guru and be very persevering in it. Obedience should be very practical, whole-hearted and actively persevering. Then only the prescription of the Guru for attaining Moksha will be fruitful.

Adaptability also is very important. Man wants the whole world to be adaptable, but he does not. Charity begins at home. Yoga must begin in oneself. Sadhana, discipleship and Yoga should begin in oneself, and if each individual tries to

fulfil the dictates of the Guru in the fullest possible ppractical manner with perseverance and determination, then the declaration that man's nature is Satchidananda will come out of the book and illumine your self in actual experience, and you will be in an ocean of bliss.

OBEDIENCE, THE GREATEST VIRTUE

The greatest virtue of a disciple is obedience. Why is it so? It is a very precious virtue, because if you try to develop the virtue of obedience, the ego, the arch enemy on the path of Self-realization, slowly gets rooted out. The greatest slayer of Atma is the mind in the form of ego, and the greatest slayer of ego is obedience to the Guru. It is like a flaming shell, and before that the ego cannot stand. If you make just this one virtue the central fact of your being as disciples, then you will find that the ego recedes to the background, and the Guru's grace fills the entire being.

To have complete obedience is a difficult task and by trying with sincerity all things will be fulfilled, and even the difficult virtue of obedience will shine in all its fullness one day or other. All things are got by trouble; self-denial, self-sacrifice, without which nothing is achieved. Even ordinary action requires great pain. So in the spiritual path, you must be prepared to subject yourselves to some sort of discipline and try to cultivate obedience. Far more than worship, garlanding, and other outward manifestations of your inner Bhav of adorations and worshipfulness, obedience is greater.

Obedience is better than reverence. Reverence is very good. But obedience is very, very good. Because, obedience shows true reverence. In obedience you show the highest reverence, because, a man who tries to follow what a saint says is the true disciple. You should not confine your Guru Bhakti to Puja and external worship alone, but try to manifest your Guru Bhakti in the form of obedience and all that obedience connotes, and each one has to think for himself in what way he has to be a true and sincere disciple and try to manifest that obedience in his practical life.

IDEAL DISCIPLESHIP

Obedience means trying to act in the way in which the Guru would like you to act. Obedience also consists in your trying to mould yourselves upon the lofty ideal that the Guru represents, because, when he shines in all his ideal personality, it is a silent command to you, "Be like me. See how I am. This is the ideal life." This is a silent, unuttered command, and if you are obedient, you must meditate upon his personality, and must try in your own humble way to emulate his personality.

Suppose there is an image made of gold and you have got only clay. You cannot make a golden image out of the clay, but you can make an image with the clay that you have got. So also, with what material you have got, you must try to make yourselves in the Guru's likeliness in your own humble way, and try always to do that which you believe he likes and not to do that which he may not like.

The other corollary is that you should do what he actually asks you to do. It is very simple, but it is what man fails to do. You may no doubt be respectful towards the Guru but at the same time you may be very, very respectfully disobedient. That is why you do not reach where you should reach. Therefore, resolve that you will try to be real disciples to your Guru in the sense that you will be obedient seekers and pray to him that he may help you in trying to increase this virtue of obedience to the maximum extent so that you may find yourselves on the threshold of discipleship.

Every object in this world has a lesson to impart; everyone, however lowly and insignificant, teaches you something or the other, indirectly, if only you have an enquiring and receptive mind. This world is a great teacher to those who wish to learn.—*Sivananda*

VEDANTIC THEORY OF PERCEPTION

(Sri Ram Roop Tiwari, M.A., LL.B.*)*

[Visiting Vedanta Professor to the Yoga-Vedanta Forest University]

The two theories of Idealism and Realism about perception of the universe have marked an important epoch in the history of the growth of modern philosophy.

Locke was the first idealist to start his dictum of empiricism. He said that all knowledge was derived through experience from sense-organs and the mind. No knowledge existed *a priori* or as innate ideas. Reason organized experiences into systematic knowledge. He thought that the abstract ideas of infinity, and perfections were a re-echo of the ideas of finity and imperfections by the contrasting category of the mind and therefore were not real. He maintained belief in God although he could not show that it was based upon mental experiences.

SUBJECTIVE IDEALISM

Berkeley came next to Locke as an idealist. He saw some shortcomings in Locke's theory of empiricism and developed it further. "Matter" was not defined by Locke. Berkeley defined it. and said that matter was nothing but a bundle of ideas in the perceiving mind. Matter had no independent existence apart from the mind. He asserted that not only perceptions, but also sensations existed only in the mind. He also layed down that existence except as presence to consciousness is meaningless. He said that the universe was only an idea. Berkeley was the founder of the so-called "Subjective Idealism".

Hume went further to the dictum of Berkeley. He even denied the existence of soul and spirit. He said that all what we knew was impressions in our mind and therefore the soul must also be a kind of sense-impressions.

KANT'S PHILOSOPHY

Kant's idealism was different from his predecessors'. He called his idealism "transcendental." He qualified Locke's "Idealism" in two ways. Locke had said that all knowledge was derived through the senses and the mind. Kant denied this. He said that transcendental knowledge about God, spirit and immortality, did not pass through the mind and hence knowledge through mind and senses was limited and restricted. It did not cover the whole field of knowledge. Metaphysical knowledge was beyond the mind and the senses which he called "transcendental knowledge."

Kant also laid down the limits of reason, and restricted it to knowledge through sensibility and understanding. He said that reason can at best guess the metaphysical truths but it cannot perceive them.

Thus Kant was not a pure idealist. He also did not deny the externality of matter. He said that matter was the cause of transmitting sensations. He thought that knowledge was due to two factors: the inner mechanism of sensibility cum understanding and external sensations of object. He thought that knowledge was a relational product of the mind and matter. This view is much akin to the Vedantic perception of the universe. Although Kant did not deny matter, yet he said that mind was unable to know the reality or the contents of matter. The reality was the "thing-in-itself" beyond the grasp of the finite mind.

Kant's definition of idealism differed from his predecessors, as already said. He said that idealism did not mean that the universe did not exist in any aspect. What it meant was that what we knew of the world was only through our ideas. Noumenally what the universe is, we are quite ignorant to perceive through the mind. Phenomenally as it appears to us through the mind and senses we know it.

IDEALISM AND REALISM

Hegel, through his dialectical method of thesis, anti-thesis and synthesis, held the Reality to be the "Absolute Idea." He thought that there

existed an underlying "identity of opposites." Hegel's "Absolute Idea" constituted in the involvement of self-consciousness within.

Schopenhauer's idealism consists in his idea of "will." "Will," he thought, was the only reality. He said that causality was the will, the "Thing-in-itself" was the will and the power of gravitation was the will.

In short, the doctrine of idealism, as developed in the West mainly lays emphasis on the ideal side of existence. It maintains that the universe is the creation of the mind, that the objects are merely a bundle of sensation and perception of a knowing subject.

Realism maintains the externality of the universe as perceived by the mind and denies the dictum of idealism that it is the creation of the mind. The strong point of idealism lies in its argument that a man is not able to create things as he likes. He has to perceive a table as a table. He cannot perceive it as any other thing but table.

SUBJECT-OBJECT RELATIONSHIP

The Vedantic thoery of perception compromises both idealism and realism. Knowledge of the phenomenon is derived, according to Vedanta philosophy, by action and reaction of both subject and object. Vedanta upholds that so far as idealism lays down that the phenomenal existence cannot appear without the action of the subject is right. No doubt, all the qualities and attributes of objects depend upon the activity of the mind but to say that there is nothing outside the subject and the mind is wrong. Realism is also right so far as it says that the perception is due to the action of the objects outside upon the senses, but it is wrong to say that the perception of the objects is wholly due to the action of the objects and not of the subject. Thus in the Vedantic theory, the perception is caused by the activity of both the subject and object.

Here one important question arises: How subject and object can act and react upon each other because the former is considered conscious and the latter inert. From the Vedantic point of view, both belong to the same plane of existence. The mind and the five sense-organs, constituting the subject, the Absolute being its base, are not different from object. The object also possesses the mind in a latent form along with the five qualities of sound, touch, taste, sight and smell. The absolute is also the base of the object. The five sense-organs of the subject and the five said qualities of an object are the common product of the same five elements. This gives us the clue to the mystery that subject and object, the knower and the known, are not different from each other. That is why there is a reciprocity of action and reaction between them.

MIND AND MATTER

As a matter of fact, the real subject is the Absolute Atma, but the practical subject is the Atma as shining in the mind and the sense-organs. The real object is the Absolute, but the visible object is the Absolute as shining in the five qualities of form. Atma's presence and illumination find place in both subject and object. The difference lies only in the form of the mind. In the subject, the mind is active with the Sattwic or the Rajasic quality predominating, while in the object the mind is inactive (as in deep-sleep state) with Tamas or ignorance predominating. Mind and matter are not different even from the point of view of the modern scientists. An atom, when bombarded, shows that it has only "waves of energy." The latest discovery in physics shows that solidity of matter is only an appearance. Mind is acknowledged to be energy. When both mind and matter are energy, they are not different.

TIME, SPACE AND CAUSATION

What is the inherent structure of mind and matter? In the Vedantic thought, mind is an organic whole, yet it functions as a self-arrogating principle, as individualized consciousness and as individualized thinking. This is due to time-space-causation complex within the mind, which is the

pivot of individual understanding and experience. The matter is also a complex of time, space and causation. The succession of events, the changing of forms, the eternal transformation, mark the existence of time and space within the matter. The linking together of the succession of events and the infinite forms into a chain of cause and effect mark the order of causation in the matter. Thus mind and matter are the imprints of time, space and causation and have only a superficial difference. The entire time, space, causation order is the universe and the mind.

Prof. Kant in his book *Critique of Pure Reason* gives place to the idea that mind has an inherent structure of time and space perceptions. He says that they are the mental moulds in which the experience must be cast up before it becomes intelligible. Causation, too, he thinks to be a prerequisite and condition of all thought.

REALITY BEHIND APPEARANCE

The controversy between the idealist and the realist is based upon this basic ignorance as to the Reality of things. They have not been able to cross over the subject and object relationship. The Reality dwells beyond the duality of subject and object. Subject and object, mind and matter belong to the same order of relative reality. They are the obverse and the reverse sides of the same coin. They have a correlative existence. One exists because of the other. They are interdependent. As the two waves collide and foam is produced, as the two hands clap and the sound is produced, so also when subject and object act and react, the phenomena appear.

The theories of idealism and realism go only half way in the discovering of Truth. Vedantic theory, based upon the direct realisation of the Absolute, lays down the whole and complete truth.

SPIRIT OF RENUNCIATION

(Sri Swami Krishnananda)

[A discourse given on the occasion of the 34th Sannyasa anniversary of Sri Swami Sivananda, on 1st June]

Thirty-four years have now been completed since Sri Gurudev Swami Sivananda entered the holy order of Sannyasa. This memorable event has been not only a landmark in his adventurous march in the quest of Truth but has set a brilliant example and serves as a shining ideal to all aspiring souls. This is the reaffirmation of the age-old truth, the truth that has been proclaimed centuries ago by the ancient seers of the Upanishads, that the Eternal cannot be reached by the non-eternal:— नास्त्यकृतः कृतेन ॥ All human endeavour is of the nature of transiency. Impermanency is the character of individualistic effort. Life here is nothing but a scene enacted on the theatre of space and time.

The world we live in is a spatio-temporal world. The objects that we experience are tarred with the nature of change. For the world is of a 'presented' character. Anything that is given to the senses in the form of something external is bound to be subjected to constant transformation. The Kathopanishad has emphasized this truth when it boldly asserted: न ह्यध्रुवैः प्राप्यते हि ध्रुवं तत् ॥ Those that are transitory cannot obtain that which is Permanent. The world is 'Adhruva' and God is 'Dhruva.'

DISPASSION

It is the effort to put into practice this knowledge of the difference between the eternal and the non-eternal that goes by the name of Vairagya. Thus renunciation should necessarily be preceded by Viveka or a correct grasping of the nature of the Eternal as distinguished from the non-eternal. Vairagya is not the consequence of any kind of frustration in life. Abhava-Vairagya is not real dispassion. Non-obtainment of objects of sense does not constitute the real spirit that is at the back of the order or Sannyasa. Sannyasa is the

formal acceptance of the life of complete non-attachment to the things of the world as a result of the dawn of the knowledge that nothing in the world is of any real worth, the world being an effect and relative in the nature of its make-up.

Hence Vairagya which is the cause of Sannyasa is not any negative denial of the values of life, but the affirmation of the only value that is in life—the value of the world being rooted in a trans-empirical Reality which is at the same time the reality behind the human individual. Sri Krishna refers to the world as अनित्यमसुखं दुःखालयमशाश्वतम् ॥ Impermanent and joyless, an abode of sorrow is this world! If, then, it is true that we are stationed in a realm of grief, why is it that we seem to be contented with our lot here, and do not put forth any appreciable effort to avert the pains we are subjected to?

DISCRIMINATION

Sage Patanjali gives the answer: परिणाम तापसंस्कारदुःखैर्गुणवृत्तिविरोधाच्च दुःखमेव सर्वं विवेकिनः ॥ It is only to the individual endowed with the power of discrimination that the world discloses its essential character of being a source of pain; not to others. If you touch the body with a thick rod of iron, the body will not feel any discomfort; but touch the eye-balls even with a fine silken thread! The eyes cannot tolerate that touch. For the inner linings of the eyes are made up of a very subtle substance. Even so the gross-minded people of the world cannot know that the changing world in which they are is a perpetual source of unhappiness. Only the Viveki, the aspirant equipped with the illuminating insight into the actual constitution of the world, can behold the ugly structure that tantalises all with the promise of real satisfaction.

The first cause of pain mentioned by Patanjali is Parinama or the consequence of the enjoyment of pleasure. This consequence is nothing but a desire to repeat the enjoyment. The desire for enjoyment therefore does not cease with enjoyment; on the other hand it gives rise to a further intenser desire to continue this process of enjoyment. And as long as there is desire, there is pain. Thus the result of the enjoyment of objects of sense is pain.

The second cause is Tapa or the anxiety attending upon the possession of the object of desire. There is constant fear that the object may be snatched away from one's hand, there is the fear that it may not be possible to keep the object for oneself for a long time, there is the unrest caused by the feeling that the pleasurable situation or the happy position in which one is placed may not, after all, be enduring. So there is again, pain, even after the obtainment of the coveted object.

The third cause is Samskara-Duhkha or the sorrow that follows the impressions caused by the enjoyment of an object. Naturally, the impressions of the sense-experience of a desired object create a sense of inscurity due to the desire present within, the fulfilment or non-fulfilment of which is sure to bring misery in its train. The fourth cause is Gunavritti-Virodha or the natural opposition that subsists among the primordial properties of Mula-Prakriti.

SATTVA, RAJAS AND TAMAS

Every object in the created world is made up of three constitutive essences of Sattva, Rajas and Tamas, which form the three strands of the substance of Prakriti. Sattva is equilibrium and transparency, Rajas is distraction and activity, Tamas is darkness and inertia. The joy that is experienced at the time of the enjoyment of an object is the outcome of the preponderance of the Sattva property of Prakriti at the time of the enjoyment.

Sage Vidyaranya says in the Panchadasi: विषयेषूपलब्धेषु तदिच्छोपरमे सति ॥ अन्तर्मुखमनोवृत्तावानन्दः प्रतिबिम्बति ॥ When the objects of sense are obtained, the desire for them ceases, and there is then an introversion of the functions of the mind, during which period

the mind unconsciously experiences the bliss of the nature of its own source, the deepest Self within everyone. The cessation of desire consequent upon the acquisition of the objects is at the same time the substitution of the function of Rajas by the operation of Sattva.

The work of Sattva is equilibrated dynamism of consciousness, an instantaneous experience of Reality, by the way of reflection of the same in its perspicuous substance. Thus Sattva Guna is responsible for pleasure. But it must be remembered that an object can never rest in any single given condition, for every object is subject to a forced transformation brought about by the natural instability of the nature of Prakriti itself. Hence there is a return of Rajas in action after the momentary enjoyment through Sattva. Rajas brings pain, again. And Tamas causes stupor. Where is permanency, then, in the enjoyment of a sense-object? For all these reasons, says sage Patanjali, everything is pain to the discriminating.

THE WAY OUT OF PAIN

Where is the way out of this pain? The way lies in the practice of self-control, in the adoption of the attitude of Vairagya. The school of Patanjali recognizes four stages in the development of the lower Vairagya. The first step is called Yatamana-Samjna or the consciousness of the effort towards the renunciation of attachment by attempting to discover the cause of sorrow. The second is Vyatireka-Samjna or the consciousness of having discovered and isolated the cause of sorrow as distinguished from other accidental conditions. The third is Ekendriya-Samjna or the consciousness of having detected the single cause of all sorrow, viz., the mind. The fourth stage is Vashikara-Samjna or the consciousness of having attained mastery due to absence of desire for objects both seen and heard.

Thus the fourth stage of Vairagya means a natural distaste not only for the entire visible world, but also for the heavenly world which is invisible but heard of through scriptural statements. All these four stages are of the development of the lower Vairagya. The higher Vairagya is said to be the dispassion even for the ultimate properties of Prakriti themselves—Sattva, Rajas and Tamas—as a spontaneous result of the realization of the Supreme Purusha. This is the only solution to our problems of evil and pain in this world.

There cannot be contentment and happiness as long as there is craving present in the mind for the objects outside. And this craving will not end merely by cutting oneself away from sense-objects. The Lord says in the Bhagavad-gita: विषया विनिवर्तन्ते निराहारस्य देहिनः The objects turn away from an abstemious person. But रसवर्जं they leave in the mind a desire for enjoyment. This desire can come to an end only on the realization of That Supreme, रसोऽप्यस्य परं दृष्ट्वा निवर्तते ॥

SPIRIT OF NACHIKETAS

This penetrating understanding was responsible for the great rejection by Nachiketas of the splendour and happiness offered by Yama to him. Yama tempts the lad with all that is on earth and in heaven and gives him also the promise of longevity. But Nachiketas, the stern and persevering aspirant, was too much for this temptation. Nachiketas replies:

श्वोभावा मर्त्यस्य यदन्तकैतत्सर्वेन्द्रियाणां जरयन्ति तेजः
अपि सर्वं जीवितमल्पमेव तवैव वाहास्तव नृत्तगीते

Ephemeral are all these of the mortal, even the vigour of the senses these enjoyments wear away. Even a long life is only short in comparison with Eternity that is before us. "Thine be the vehicles, thine the dance and the song!"

Such intensity of dispassion—Tivra-Vairagya—is demanded of every true aspirant. One must realize that even all the things of the earth will not be sufficient to quench the thirst of even a single man. For the longing of the mind is eternal, it is in need of the infinite for its ultimate satisfaction. It cannot be satisfied with perishable things, with finite presentations. But it

experiments with all things here, trying this and that for the sake of an enduring joy. Unfortunately it always suffers an utter failure in this restless quest for joy in the things of the world.

"Even all the gold and cattle, rice and wheat of the world will not suffice to satisfy the cravings of one man" said king Yayati after enjoyment of the pleasures of heaven for thousands of years. "Never is desire extinguished by its fulfilment through objects; on the other hand it increases thereby, as fire on which ghee is poured," says the great law-giver Manu. 'By affection, by greed for wealth, by acquisition of precious stones and women does the mind get fattened' says Rishi Vasishtha to Sri Rama. It gets thinned out by detachment and knowledge of the ultimately unreal character of our spatio-temporal experiences.

NON-ATTACHMENT

Vairagya, however, is not any hatred for the world, not a contempt for things. Ishwara-Srishti is never the cause of our bondage. It is Jiva-Srishti that binds us to mortality. Vairagya is supposed to be one of the six attributes of God Himself. Obviously it cannot be that God has any dislike for the world or that He shuns things in disgust or detestation. For the whole world is in God. Vairagya is really the consciousness of non-attachment, Asanga. असङ्गोऽयं पुरुष says the Upanishad. Reality is unattached.

The Purusha is absolutely 'Alone'. It is the awareness that nothing is really external to the universal consciousness, that all is within the boundless 'I', that is real Vairagya. Self-Knowledge, Atma-Sakshatkara, leads to true Sannyasa.

"Having known that Atman, the knowers renounce the desire for progeny, desire for wealth and desire for worlds, and wander about as mendicants" says the Brihadaranyaka-Upanishad. Lasting Vairagya can only be the outcome of imperishable knowledge.

SUPREME KNOWLEDGE

Knowledge alone is our final saviour. And it is the knowledge of the ultimate Being itself. Here knowing is being. The being that is known in the act of the fusion of eternity and infinity is not an object of sense, intellect or reason. It is identical with the very process of knowledge and is the sum and substance of the subject from which the knowledge originates. It is the Supreme Cause of the universe, and only a knowledge of this Great Being can dispel our ignorance in regard to the world and free us from our attachments to the false shadows of empiricality.

तमेव विदित्वा अतिमृत्युमेति नान्यः पन्था विद्यते अयनाय ॥ says the Veda. By knowing Him alone does one cross beyond death; there is no other way to go over there. There is no other way to attain the Immortal than the knowledge that the world and God are one, that the Self and the Absolute are identical, that Atman is Brahman. It is this saving knowledge, the realization of the unity of Existence and Consciousness in essence, that can raise us above from the erroneous notion that the objects of sense are real in themselves, that they are either desirable or undesirable or otherwise, that happiness is in the contents of the world of sense. Devotion to God, knowledge of Reality, alone is the way to Moksha. Here is our blessedness.

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YOGA AND HEALTH - CULTURE

(Sri Swami Sivananda)

[A Message to the Yoga Health Seminar being held in Delhi under the auspices of the Bharat Sevak Samaj]

The uniqueness of the Yoga-Shastra which was experimentally evolved by the genius of the ancient Indian Rishis and Yogins, consists in its synthetic conception of man and in the comprehensiveness of thought and technique with which it seeks to perfect at every level, human health, mind, life and consciousness. The many-sided character of Yoga practices, the extraordinary physiological effects, the preventive and curative value, the mental results, and the moral and spiritual influence which can be never dissociated from any of the benefits accruing to us from the practice of the Asanas in strict accordance with the principles laid down in the scientific treatises on Yoga, should not be lost sight of and Yoga made merely a means for the obtainment of physical health.

Fundamentally, Yoga is a synthetic technique embodying, not only the various methods which thoroughly rejuvenate the body, maintain its vigour, vim, vitality, check the outgoing tendencies of the mind, and augment the intellectual capacity, but it includes the process of meditation and realization for which the Asanas and the Pranayamas create the subjective conditions and the capacity. Meditation opens the avenues of intuitional knowledge, makes the whole psychological nature of man calm, steady and luminous, awakens an ecstatic feeling within and brings the Yogic student in contact with his divine source or the Supreme Purusha, a contact in which lies the final fulfilment of the ultimate meaning of human life, and the endless joy and Perfection of the human individual.

Based on certain definite scientific principles, some of the Yogic exercises twist the body forward, backward and sideward, others help the lateral movement of the spine, yet others keep the thyroid in a healthy condition, supply abundant blood to the brain, and help to strengthen the various organs of assimilation. Whereas common physical exercises develop the muscles of the body, Yogic exercises contribute to the toning up of the internal organs such as liver, spleen pancreas, intestines, heart, lungs, brain and the important glands of the body. Some of the Asanas promote digestion and circulation of the blood to particular regions of the body and make the kidneys, liver and all other internal viscera work efficiently. But the ancient Rishis of India have formulated these Yoga Asanas, not only in order that they may serve to preserve a high standard of health, vigour and vitality in the practitioners but that they may also aid and further their moral development and spiritual attainments through their effect on the mind and the control of the breath.

It is the possession of the physical, mental, moral and spiritual strength that goes to make an ideal man. Moral strength must mark the civilized man; and all expression of culture presupposes the possession, to some extent, of a spiritual nature; to cultivate spirituality consciously should be the aspiration of every man who is inclined to reflect upon the limitations of human life, to discover the significance and purpose of his existence and fulfil that purpose. The restless quest for happiness is inconceivable without the possession of perfect health, and without having created unique methods of obtaining health in such a way that it would mean a total elimination of every form of internal and external conditions that foster ill-health or create a sense of uneasiness, an ensuring of a nimble, energetic and elastic body, the calming of the mind, the causing of a greater predisposition to high moral nature, Self-realization or Self-knowledge would be impossible.

HINDU IDEAL OF VEGETARIANISM

(Sri Swami Sivananda)

The most important reason for which the vegetarian diet is advocated and non-vegetarian diet disfavoured by the orthodox Hindus is because of their respective effects upon the *ethical* and *spiritual* development of the human being. The consideration is not so much of merely physical and mental or intellectual development of the man. Man is more than just body and mind. He is essentially an ever-perfect, ever-pure and ever-free Spirit in his true inner nature.

Human birth is given as an opportunity and a means to attain this sublime knowledge of man's inner spiritual nature and to regain his divinity. In this process, all grossness and animalistic tendencies have to be totally eliminated from the human personality. Non-vegetarian diet, which is gross and animal by its very nature, no doubt exerts a thwarting influence to this process. Pure Sattwic diet helps in the refinement of the human nature. Vegetarian diet is a great factor in this. Ethical idealism and spiritual aspiration find place and flourish more easily in a Sattvic mind. Diet influences the mind. No doubt, vegetarianism by itself is of no avail in the control of the mind or the refinement of the human nature but it is of considerable help when there is a determined effort at self-perfection.

People thoughtlessly wax eloquent in their advocacy of animal diet. They do not care about the important fact that man's nature is influenced by the diet that he takes. All foods are divided into three categories—Sattvic, Rajasic and Tamasic. Animal diet belongs to the Rajasic and mostly to the Tamasic category. Animal diet is not Sattvic. Sattvic diet or wholesome, nutritious, non-irritant, non-exciting food, is essential in the process of the ethical and spiritual culture. Vegetarian and fruit diet is mostly Sattvic. (Vegetarian diet, of course, includes cereals.) The subtle part of the food material goes to make up the mind. Tamasic diet produces Tamasic tendencies. Onion and garlic are extremely Tamasic. They are as bad as meat.

No doubt animal diet gives a strong physique, strong muscles, and helps in strengthening the fighting qualities of a soldier. But, in the Hindu view of life, the real value is placed upon the moral and spiritual worth of man. Moreover, flesh-eating involves the exercises of cruelty, however indirect, which is not an elevating virtue. It is an indirect support to the perpetration of killing animals. Thus slaughter of animals or the taking of innocent lives, which flesh-eating entails, makes it abhorrent to all sensitive, religious-minded Hindus. Besides, animal food exercises a strong exciting influence over the lower passions, which the spiritually inclined man tries to overcome. Non-vegetarian diet alone does not ensure the necessary calories for the growth and maintenance of the body. Vegetarian diet also can very well meet the needs if properly balanced.

Beloved Atman ! Be wise. Do not enter into hot disputes. You cannot expect to change the ways of the world by disputation and argumentation. Ultimately, it is your own example that is going to help you.

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RENUNCIATION OF SATGURU SIVANANDA

—A UNIVERSAL BLESSING—

(Sri Swami Chidananda)

[Summary of a discourse given on the occasion of the 34th Sannyasa anniversary of Sri Swami Sivananda, on 1st June]

Today it is our unique good fortune and a rare joy to commemorate a great event of wonderful significance and supreme importance that took place 35 years ago, and which has borne its fruit in the form of immense and inestimable blessedness to mankind of the present times. That far-off event has proved to be like unto the birth of a river with its life-giving water that having sprung forth in a remote distance flows out later into a stream of blessedness, bringing life, prosperity, fertility and happiness to innumerable people over vast lands. I refer to the great renunciation, the holy act of Tyaga done by our worshipful Lord and Master, Satguru Sivananda Bhagawan, at whose feet we have the privilege to live and to serve.

Oh! what a blessed day it was when our Divine Satgurudev snapped the bondage of secular life, turned his face towards the holy Himalayas and set foot upon the ancient path of Nivritti and Sannyas. Across the seas in a far-off land, a holy blaze lit up in the heart of him, who was to be known to the world as Sivananda, the great Sage and Seer of the Himalayas. The fire of Vairagya burst into the blaze of renunciation and the result was the radiance of spiritual life and Divine realization.

FULFILMENT OF A TRADITIONAL IDEAL

This tremendous turning point in the life of our worshipful Gurudev Sivananda Maharaj is, in truth, the fulfilment of a grand tradition of this sacred land, Bharatavarsha, our mother country. This holy nation has, as one of the grandest aspects of her culture, the ideal of renunciation. It is in India that the man of renunciation is worshipped by everyone. It is here that Tyag is given the foremost place and the highest value. *Na karmana na prajaya dhanena tyagenaike amritatvamanasuh* is the emphatic declaration of the wise ones. Through renunciation you attain the Supreme seat of Immortality.

Upon this blessed day, (June 1) three and a half decades ago, the fulfilment of this time-honoured and worthy tradition resulted in bestowing to the modern humanity a World-Teacher, who was destined to guide, help, save and illuminate countless souls, scorched in the fiery desert of modern materialistic Samsar. This World-Teacher shines resplendent in his spiritual glory before us upon this blessed day in the form of Sivananda Satgurudev. Behold him! This dazzling repository of the fire of Renunciation and the radiance of his Divine Wisdom. We have in him a Superman.

SUPERMAN

It is easy to perform a solitary act of sudden renunciation in the white heat of divine emotion and inspiration. But it requires an extraordinary personality to keep up that highest pitch of Vairagya or renunciation and make it blaze on continuously throughout one's later life. Such a Superman we have in our Master Sivananda who is the veritable living embodiment of Tyaga-Agni and Jnana-Jyoti (fire of renunciation and light of knowledge). The blaze of supreme Renunciation is constantly burning within him and the radiance of Wisdom emanates from him. The moment you approach him, all worldly thoughts fly away, your desires and cravings are burnt up, and you enter into a spiritual mood. This is the wonderful force of his spiritual personality that is dominated by the twin divine forces of Renunciation and Atmic Knowledge.

Renouncing self for the sake of bringing happiness unto others is a distinct and dominant feature of the Vedic way of life. In each of the four Stages of Brahmacharya, Grihastha, Vanaprastha and Sannyasa, in the life of man, this ideal

of self-sacrifice, self-denial and self-renunciation was ideally incorporated and actively inculcated. It forms and should form the warp and the woof of the fabric of our individual and national life. What can I get for myself is not the question the Hindu heart seeks to answer. Rather it is what can I give unto others that is the question implicit in the heart of every son and daughter of Bharatavarsha. Thus, by his renunciation, Gurudev gave himself unto modern humanity.

DIVINE MISSION

It is revealed in the life of Buddha, the Enlightened Sakya Muni, that, as he arose from his tree at Bodh-Gaya, he was filled with an ecstasy of Divine intoxication and bliss and 40 days passed away as if they were 40 seconds. And then when he contemplated the miseries of mankind, the thought arose in him, "Shall I preach the Gospel of going beyond pain, sorrow and death?" But in his spiritual vision he perceived that there were very few who were fit and eager to receive this doctrine, for they were sunk in the pursuit of sense-pleasure. Thus, when he was about to abandon his idea of spreading his doctrine, we are told how the Celestials appeared and entreated Gautama, the Illumined, to give the Wisdom of life to those that would receive it. Thus we find that the Dharmachakra was set into motion in the deer park at Saranath, near Kashi, for the good of all and the happiness of all.

Even so, in a greater measure, the renunciation of Satgurudev and its resultant Divine realization have flowered forth into countless blessednesses to suffering men and women of this fear-ridden and strife-ridden modern age, with its chaotic life of desire and passion. His nectarine gospel of Divine life, this Divine Life Society, which propagates this life-transforming gospel into the four corners of the globe, and this holy Headquarters Ashram, with its wonderful facilities for spiritual Sadhana and a life of renunciation and worship have all flowered forth as a tangible and effective blessedness, having for their source the supreme act of Gurudev's Tyaga.

REWARD OF RENUNCIATION

The event of his renunciation is unto this wonderful holy activity that is going on in this sacred spot by Ganga's banks, even as a seed is to the luxuriant crop of fragrant flowers and delicious fruits that adorn the tree sprung out of the seed. From his renunciation has resulted this vast world-awakening Divine life work of Sri Gurudev and the unprecedented dissemination of spiritual knowledge being done by his creation, the Divine Life Society. Out of his Tyag has flown forth a stream of countless boons and blessings, not only to the spiritual aspirants and seekers, but also to the ordinary men of the world, to the poor, to the suffering and to people in all walks of life. His Divine feet have proved a haven of peace to innumerable souls all over the present-day world. His spiritual personality is a glorious source of strength and inspiration to the aspirant-world.

The fact that we fortunate souls sit at his feet now, imbibe his nectarine spiritual Upadesh and strive to utilize the divine privilege of serving him, all this we owe to that momentous event, whereby he discarded his secular life and embarked upon his spiritual career. Had the Fates but dispensed otherwise, then lo! what would have been the shape of our lives? What a darkness would have covered this atomic world, deprived of the splendid Sun of Knowledge named Sivananda?

LOKA-SANGRAHA

But blessed is the day, and verily thrice blessed are we all, that the Fates smiled on us and thus the young doctor in Malaya renounced the path of Pravritti and like the Sun entering into the path of Uttarayana, our worshipful Gurudev, resplendent with Renunciation, took to the path of Nivritti. Upon that blessed day he entered into the spiritual life of Tyaga, Sannyasa, Tapasya and Brahmajnana. This has bestowed upon the present-day world the supreme fruit of Gurudev's Loka-Sangraha.

Thus, this holy spot shines as the concrete expression of Bhagawan Sivananda's Tyaga and

showers blessings to the body, mind and soul of man through its wonderful medical service in the Hospital, as well as the Eye Hospital under revered Mother Hridayananda, the Ayurvedic Pharmacy, the Annapoorna Langar, the Y.V.F.U. Press which is the source of Gurudev's Jnanayajna, the Mandir, the Akhanda Kirtan and various other activities. To modern India his Renunciation has bestowed a dynamic renaissance of Bharatavarsha's ancient Dharma and spiritual idealism. And the world at large has gained through Gurudev's Tyaga the divine boon of a glorious living Satguru, who, ever intent in their spiritual welfare, day and night, leads them from the unreal to the Real, from darkness to Light, from mortality to Immortality.

SPIRITUAL LITERATURE

Last but not least, posterity has gained from this blessed event the gift of Gurudev's gospel of divine life and the peerless treasure of his immense spiritual literature that will serve as guide, friend and philosopher to innumerable generations into the future. Gurudev's spiritual literature will illumine the world of tomorrow and shine for ever in the glorious firmament of India's cultural history. May mankind ever be guided by the Divine Light of this great Spiritual Sun, whom we worship in the form of Maha-Tyagi Sivananda, our beloved Gurudev.

May his blessings be ever upon us and may we be inspired by him to acquire supreme Renunciation and to attain Illumination! Hail to Sivananda, the visible manifestation of radiant Brahmajnana and supreme Para-Vairagya and Tyaga of the highest type ever to be found in any sage, saint or Superman! Prostrations and worship unto his divine feet that are capable of bestowing upon us the supreme state of Immortality.

SRI AUROBINDO

THE CONSUMMATE EXPRESSION OF THE INDIAN CULTURAL SPIRIT OF SYNTHESIS

(Sri Swami Sivananda)

[A Paper sent to the Cultural Integration Fellowship of California, for a publication on Sri Aurobindo]

Down through the centuries, with the exception of certain distinctive periods in Indian cultural history which constrained and fostered the development by isolation of one or the other aspects of the uniqueness for its irresistible and brilliant many-sided philosophic and spiritual traditions of the country, India had always borne the insignia of the uniqueness for its irresistible and brilliant tendency towards a comprehensiveness of experience and thought.

Whether it is Yoga-shastra or Arthashastra or Ayurveda or Jyotisha or simple forms of religious experience, we can always be given the awareness of having been taken by surprise and immense delight at the power and persuasiveness with which it comes home to us with the utility of a message which reveals at once a synthesis in its conceptions and a comprehensiveness in its techniques of actual practice,—and this feature of distinctiveness for integrality it owes to the soil in which it has taken its origins, the soil of the Vedas, the background of the Upanishadic experience and endeavour, the wide-ranging experience of the Indian spiritual realization.

But then, as has already been hinted, there were times and trying periods in the vicissitudes of the history of this ancient land of India, which necessitated and encouraged lop-sided developments and compartmental monopoly in the organic many-limbed body of Indian cultural thought....and it remained for a number of stalwart saints, mystics and men of God in medieaval India and the India of recent past, whose last and most impressive instance in the synthesis of experience in a diversity of religion has been Sri Ramakrishna.

And, it needed the supreme cultural genius of

a Sri Aurobindo, the like of whom the spirit and the creative vision of India alone create, to give a yet bolder or rather the boldest manifestation to a synthesization of insights in philosophic, cultural and religious or spiritual wisdom and experience and to an invaluable integral conception of the triple Reality that the inquiry, reason and metaphysical awareness of man encounter in creative endeavours against the facts and events of experience and reflection.

Apart from the greatness we discern and admire in the uniqueness of the philosophic experience and statement of Sri Aurobindo, there is one thing more which needs and claims our recognition and consequent admiration, the fact that the methodology Sri Aurobindo had requisitioned as a means to his grasp of the fundamental facts of existence, of the great Values of integral life, of the nature of the Divine in the human individual, the Divine in the Universe and the Divine in its own timeless Eternity and transcendentality, was constituted by no mere power of speculative reason, no mere philosophic vision, no building upon what has been handed over to him as his heritage, but by the intuition, the new brand of intuition, the integral insight that he had obtained in the seclusion of Pondicherry, in experience of the supernormal factors in the spiritual world, in an experimenting richness of personal Sadhana and Siddhi.

With a joy that only a Mother who has borne a genius-babe, can know, India is proud of Sri Aurobindo and the phenomenon of his extraordinary contributions; but the profit accruing from the gifts of Aurobindo is not its own, it is America's, too, it is of all the world ! May the Spirit of Aurobindo shower its choicest blessings upon all mankind !

VIVEKACHUDAMANI

(Sri Swami Narayanananda)

स्वात्मन्यारोपिताशेषा भासवस्तुनिरासतः ।
स्वयमेव परं ब्रह्म पूर्णमद्वयमक्रियम् ॥३६७॥

397. By rejection of all apparent superimpositions on oneself, the supreme Paramatman, infinite, non-dual, beyond all actions, alone remains.

Notes: स्वात्मनि=in oneself; अरोपित=superimposed; अशेष=entire; भास=reflected; वस्तु=objects; निरासतः=rejection; स्वयमेव=by oneself; परम्=supreme; ब्रह्म=Brahman; पूर्णम्=full; अद्वयम्=non-dual; अक्रियम्=actionless.

Commentary: The apparent superimposition referred to here are egoism and the rest of the corollaries. One should by the method of elimination—"Neti-Neti"—realize the one Self which is beyond all actions. It shows that one should not identify oneself with the body and its different parts and their functions but should do so with the infinite Brahman which is partless, supreme, one without a second. The Atman is the real essence. The body, etc., are mere shell or vestures unconnected with the Atman.

समाहितायां सति चित्तवृत्तौ
परात्मनि ब्रह्मणि निर्विकल्पे ।
न दृश्यते कश्चिदयं विकल्पः
प्रजल्पमात्रः परिशिष्यते यतः ॥३६८॥

398. When the modifications of the mind become one-pointed in the supreme Brahman, the Absolute, the one without any change, none of these differences is seen, all dualities are mere talk.

Notes: समाहितायाम्=one-pointed; सति=being; चित्तवृत्तौ=the mental modifications; परात्मनि=in the supreme Self; ब्रह्मणि=in Brahman; निर्विकल्पे=the non-dual without oscillation; न=not; दृश्यते=is seen; कश्चित्=any; अयम्=this; विकल्प=oscillations; प्रजल्पमात्रः=mere talk; परिशिष्यते=remains; यतः=wherefore.

Commentary: The concept of the entire universe takes its root and owes its existence to the modifications of the mind. When by concentration these distracting rays of the mind are controlled and made to rest in the supreme Paramatman, you then see no modifications, no duality, no difference here. This is the highest state of Samadhi, where all talk is reduced to an airy nothing. The phenomenal world of names and forms vanishes in *toto*. There is only one homogeneous principle, the Atma-Tattwa alone.

असत्कल्पो विकल्पोऽयं विश्वमित्येकवस्तुनि ।
निर्विकारे निराकारे निर्विशेषे भिदा कुतः ॥३९९॥

399. This unreal modification of this world is a mere appearance in the one Subject. How can there be diversity or difference in the one Self, which is without attribute, formless and unqualified?

Notes : असत्कल्पः=the thought of unreal; विकल्पः = modification; अयम्=this; विश्वम्=universe; इति=thus; एकवस्तुनि=in the one self; निर्विकारे=that without modification; निर्विशेषे=unqualified; भिदा=diversity; कुतः=how.

Commentary:- The idea of the world is merely worked up on the Atman by superimposition. It is not at all real. If the mind were real, there would be two things, Brahman and the world. The Upanishad says: द्वितीयात् भयं भवति॥ "From a second thing fear arises. When fear exists all the other evils of the Samsara also persist.

द्रष्टृदर्शनदृश्यादिभावशून्यैकवस्तुनि ।
निर्विकारे निराकारे निर्विशेषे भिदा कुतः ॥४००॥

400. In the one Atman, attributeless, formless and unqualified, which is devoid of the differences of seer, seen and sight and other modes of the mind, how can there be duality?

Notes: द्रष्टा=seer; दर्शन=sight; दृश्यम्=seen; आदि=etc; भावशून्य=without any modification; एकवस्तुनि=in the one Self (The second half is the same as that of verse 399 and the same word meanings are to be understood here also).

Commentary:- In the Atman the differences of seer, seen, etc., are denied. *Drig-Drishya Viveka* is a short treatise by Sri Sankara. The aspirant will do well to refer to that booklet for a fuller and clearer understanding of the terms. It is shown that the three distinct entities—seer, seen and sight do not exist independently of each other. It is one and the same Atman which appears to be dual and is believed to have the various differences, seer, seen and sight.

LIFE-STORY OF A GREAT ANCESTOR

—SRI APPAYYA DIKSHITA—

(Sri Y. Mahalinga Sastri, M.A., B.L.)

[The following is a brief account of the life of Sri Appayya Dikshita, a genius of his time, a brilliant scholar, philosopher and author, who was, incidentally, an ancestor of an equally great and versatile scholar, sage and saint, His Holiness Sri Swami Sivananda.]

ANCESTRY

Four hundred and thirty-seven years ago, in 1520 A.C., was born Srimad Appayya Dikshita, the first son of Sri Ranga Raja Adhwari, at Adayappalam, near Arani, in the North Arcot Dist. of South India. The Adayappalam family was of Bharadvaja Gotra and belonged to the Sama Sakha. Sri Ranga Raja Adhwari was a Vidwan Guru, a scholar among scholars, and one who had performed the Viswajit sacrifice. A performer of Viswajit sacrifice is called Sarva Vedas and the special feature of the sacrifice is that the performer gives away all his possessions without any reserve. We hear of Raghu having performed such a Yajna in the *Raghuvamsa*. Sri Ranga Raja Adhwari was also an author of two reputed works on Advaita Vedanta.

The father of Sri Ranga Raja Adhwari and grand father of Srimad Appya Dikshita was the celebrated Acharya Dikshita "at whose feet Krishnaraja of Vijayanagar bowed and who had performed the Sarvatomukha and the Mahavrata sacrifices. Sri Acharya Dikshita married a Vaishnava girl as his second wife and to her was born Sri Ranga Raja Dikshita. Thus in Sri Appayya Dikshita's veins the Vaishnavite blood was also running.

The Siva Rahasya speaks of the Avatara of Srimad Appayya Dikshita after mentioning Sri Bhagavatpada Sankaracharya and Sri Haradatta-

charya, thus:-

दीक्षितोऽपि भवेत् कश्चिन्मदंशो भूसुरोऽम्बिके ।
भासुराचारनिरतः शैवच्छद्मदोगवंशगः
शैवशास्त्रं तदा भूमौ लुप्तं विस्तारयिष्यति ॥

Sri Dikshita's real name was Vinayaka Subramanya, but by his pet name of Appayya he obtained celebrity. Sri Appayya learnt all the Sastras from his father himself, and at twenty years of age he was a renowned scholar. It is said that Rajanatha Dindina Sarvabhauma Kavi, an octogenarian who lived in about 1540, accosted the young Dikshita with an eulogistic verse which is even now remembered.

POLITICAL CONDITIONS OF THE TIME

Those were days of Vijayanagar ascendancy in the South. Krishnadevaraya had died in 1528 and was succeeded by his brother Achyuta Raya, who ruled till 1542. He was succeeded by his brother's son, Sadasiva Raya, who was a minor. Rama Raya, son-in-law of Krishna Deva Raya, became regent. Even when Sadasiva came of age, he was so inefficient that the administration still remained in the hands of the vetaran soldier and statesman Rama Raya.

Tanjore was in the hands of Saluva Vira Narasimha for some time just about this period. A cousin of Rama Raya named Chinna Timma was a general of the empire in the South and Viceroy from about 1542 to 1550. Chinna Timma conquered Chola, Kerala and Pandya kingdoms, subdued Travancore and the coromandel coast. Possibly he had Trichinopoly for his head-quarters, for he is sometimes referred to as the Governor of Trichinopoly. Sri Appayya Dikshita refers to Chinna Timma's victories in the south at some length in the *Yadavabhyudaya Vyakhya* and mentions that he wrote it at the latter's suggestion. This should have happened sometime before 1550. A little earlier, Sri Dikshita had won the devoted attentions of Vira Narasimha of Tanjore who said to have borne the umbrella for him on his completing a Vajapeya sacrifice presumably at Chidambaram.

RELIGIOUS INFLUENCES

In the centre, the regent Ramaraya was a staunch Vaishnavite and under the influence of the Raja Guru, Sri Tatacharya, he lent his aid to Vaishnavite proselytism. There is ample evidence in the Vaishnavite records and in the writings of Sri Appayya Dikshita of the wide-spread grave menace to Saivism to stamp out which from the land the Vaishnavite zealots had taken a resolute vow. Sri Dikshita played a great part in defending Saivism and establishing it on a secure basis.

In the meantime, the battle of Talicota had weakened the centre. The city of Vijayanagar was razed to the ground by the victorious Muslims. Rama Raya died in the battle-field at the age of 97 and two years later Sadasiva also died. Tirumalai a brother of Rama Raya proclaimed himself king at Penugonda in 1567. The empire thus being shattered, a former vassal of Vijayanagar King Chinna Bomma Naick of Vellore, took the opportunity to emerge into importance. Sri Appayya Dikshita secured the support of Chinna Bomma for the measures he adopted for counteracting the onrush of the Vaishnavite mass conversions. Chinna Bomma ruled for about thirty years from 1549 and Sri Appayya Dikshita had the patronage of Chinna Bomma. He should have secured his co-operation even during the bigoted excesses of the Rama Raya days.

REVIVAL OF SAIVISM

The whole reign of Chinna Bomma synchronized with the prime of Sri Dikshita's life, during which period his keen activities for the preservation, revival, reform and expansion of Saivism were carried on with splendid success. Sri Dikshita wrote not less than fourteen works setting out philosophy and the cult of Saivism. Of them, the most important was the *Sivarka Mani Dipika*, a commentary on Sri Kantha Bhashya of the Brahmasutras. On the completion of this monumental work, Sri Appayya Dikshita was "bathed" in gold by king Chinna Bomma.

The significant event is referred to in the works of some contemporary poets as well as in the Adayappalam Inscription dated 1582 A.D. The Inscription further says that Chinna Bomma made endowments for the maintenance of a college of five hundred scholars who studied *Sivarkamanidipika* under Sri Dikshita himself at Vellore for equipping themselves properly for the Saivite propaganda work which had been organized with a view to stemming the formidable tide of Vaishnavite proselytism with the aid of aggressive state policy.

Thus Sri Appayya Dikshita was the guiding spirit of an immense mass movement with a huge band of trained volunteers at his back. He threw himself heart and soul into the mission for several years together in the prime of his life, often facing occasions entailing personal danger with undaunted courage and faith. He preached, organized and wrote incessantly, enlisted the co-operation of enlightened monarchs, undertook frequent travels and challenged his adversaries to stand their

ground in open disputation. He brought to bear upon his wide-spread activities his resourceful and versatile personality and spread spiritual tolerance and goodwill everywhere. He did not even shun the Vijayanagar court during his later years. At an early period it is even said that the Senior Tatacharya, called the Pancha Mata Bhanjana Tatacharya, and he were good friends in their private capacity.

AN ADVAITIN AT HEART

But the *Nigrahashtaka* depicts an atmosphere of tense belligerency. It is a thrilling piece of devotional poetry gushing out of his heart, charged with desperate courage and faith in God in an exemplary critical situation of personal danger, while buffeting against the mean machinations of his implacable religious adversary.

But Dikshita was at heart an Adwaitin. He was drawn into the vortex of sectarian controversies by the conditions around him, though he would have been happy to remain a steady exponent of Adwaita all through. He is said to have declared:—

विष्णुर्वा शङ्करो वा श्रुतिशिखरगिरामस्तु तात्पर्यभूमिः
नास्माकं तत्र वादः प्रसरति किमपि स्पष्टम-द्वैतभाजाम्।
किंत्वीशद्वेषगाढानलकलितहृदां दुर्मतीनां दुरुक्ती
र्भक्तुं यत्नो ममायं नहि भवतु ततो विष्णु-विद्वेष शङ्का॥

It is said that Dikshita was called upon by Sri Nrisimha Asrama Swami to devote himself wholeheartedly to the elucidation and authoritative reiteration of the Advaita philosophy, instead of his plunging into prolonged sectarian controversies with the Vaishnavas. Following this advice of an esteemed contemporary, Sri Dikshita wrote his celebrated commentary on the *Kalpataru,* the Parimala—his "magnum opus"; and also several other works in due course expounding the Advaita philosophy.

VERSATILE SCHOLAR

And yet, with remarkable catholicity of outlook and thoroughness of method so characteristic of him, Sri Dikshita wrote expository treatise on the two great schools of thought antagonistic to Advaitism, namely Visishtadvaita and Dvaita. Thus in his चतुर्मतसार he gave a clear and masterly *resume* of the philosophic thought not only of शिवाद्वैत and अद्वैत but also of द्वैत and विशिष्टाद्वैत His न्यायमुक्तावली on Dwaita philosophy and his नवमयूखमालिका on Visishtadvaita philosophy have won the esteem of the protagonists of the respective schools themselves.

Sri Dikshita, however, from his position of an Advaitin criticised the two rival schools in his works bearing the significant titles of मध्व-मतविध्वंसन and रामानुजमतभङ्ग respectively. To Sri Dikshita, the Sivadvaita philosophy of Sri Kantha was only the penultimate rung of the ladder in progressive philosophic thought. From the height of his philosophic enlightenment, Sri Dikshita pondered over the ways and means of reconciling the rival schools not only of Advaita and Sri Kantha Mata, but also of Visishtadvaita and Dvaita, and spread a message of tolerance and mutual accommodation, exclaiming:—

आनन्दतीर्थमुनिलक्ष्मणदेशिकेन्द्र-
श्रीकण्ठयोगिपदवीरदवीयसोर्नः।
आचार्यपादसरणिं च विविच्य बोद्धुं
संगृह्यते मतचतुष्टयसारलेशः॥

AN AUTHORITY ON MIMAMSA

Sri Dikshita is known to have written 104 works. Besides being known as अद्वैतविद्याचार्य and श्रीकण्ठमतप्रतिष्ठापक he is also known as चतुरधिकशतप्रबन्धकर्ता The range of his literary activities was indeed very wide. It spread from Parimala, *Nyayarakshamani, Siddhantalesa-sangraha* and *Sivarkamani-dipika* to *Kuvalayananda, Chitramimamsa, Vritti Vartika* and *Varadarajastava.* His special field of distinction was Mimamsa. His चित्रपट, विधिरसायन, उपक्रम-प्राक्रम, or शास्त्रदिपिका व्याख्या called मयूखा, वलिः, मीमांसानक्षत्रवादावलिः and शिव-महिमकलिका स्तुतिः proclaim how he deserves the esteem and admiration of the greatest among the later-day Mimamsakas, Khandadeva, who called him मीमांसकमूर्धन्य, just a few decades later. The *Kuvalayananda* is again a masterpiece in the field of Alankara—a classic which even in these days no student of Sanskrit omits to study. The work was written on the suggestion of Venkatapati I, who ruled at Penugonda from 1585 to 1614, after his brother Ranga (1574-1585).

Thus Venkatapati was Sri Dikshita's patron during the latter's declining years. The Vidhi Rasayana also mentions Venkatapati as a great patron of learning. It was during these years that Bhattoji Dikshita came to the South to learn

Mimamsa and Vedanta under Sri Dikshita. Dikshita introduced him to Venkatapati and Bhattoji wrote one work on Mimamsa and another on Advaita Vedanta under the patronage of Venkatapati. Bhattoji bows to his Guru in the *Tantra Siddhanta Dipika* in the following verse:—

अप्पय्यदीक्षितेन्द्रानशेषविद्यागुरूनहं नौमि
यत्कृतिबोधाबोधौ विद्वद्विद्वद्विभाजकोपाधी ॥

"I bow to Sri Appayya Dikshita, the teacher of all Vidyas (branches of learning), a knowledge of whose works and absence of the same is the sure test for differentiating a learned man from the ignorant."

In the *Chitra Mimamsa*, Sri Dikshita brought into vogue a novel method of discussing Lakshanas and Udaharanas of Alankaras, which Jagannatha later on adopted in his *Rasagangadhara* to suit his own purpose. That Jagannatha could not have been a contemporary of Sri Dikshita has been proved in my articles on the date of contemporaries of Appayya Dikshita in the *Madras Oriental Journal* in the years 1928 and 1929.

DEVOTIONAL PANEGYRICS

Sri Appayya Dikshita wrote a number of Stutis. His *Varadarajastava* with his own elaborate and learned commentary, *Durgachandrakala Stuti, Aditya Stotra Ratna*, also with his own commentary, *Manasollasa Margabandhu Stotra* and *Atmarpana Stuti* are very well-known. A story is current about Sri Dikshita's composition of the *Atmarpana Stuti*. It occurred to him once to make self-examination of the sincerity and depth of his devotion to God. He wanted to know what his thoughts would be like when he was in an inebriate state. For the saying goes:

शुभं वा यदि वा पापं यन्नॄणां हृदि संस्थितम्।
सुगूढमपि तज्ज्ञेयं स्वप्नवाक्यात् तथा मदात् ॥

"Whatever thoughts lurk in the innermost mind of man, whether they be wicked or wholesome, though they are ordinarily hidden, can be known in their true colours from dream talks or during a state of self-unawareness due to intoxication."

Sri Dikshita drank a cup of Dhattura juice in order to lose his self-consciousness and bade his disciples to record whatever he might say in his intoxicated state. What he spoke during that state was the poem *Atmarpana Stuti* which bears also significantly the alternative title of उन्मत्तपञ्चाशत् or "fifty verses uttered during madness."

Sri Dikshita thus satisfied himself that his devotion to God was deep-rooted.

GLORIOUS EMINENCE

Sri Appayya Dikshita came to be regarded as द्वितीयशङ्कर a second Sankaracharya and even during his time was regarded as an Avatara. Sri Nilakantha Dikshita says श्रीकण्ठोऽवतार यस्य वपुषा in his Nilakantha Vijaya Champu, and विद्येश्वरेषु कश्चन पितामहो न इति विस्रम्भः in the *Vairagya Sataka*. He further devotes ten stanzas in the *Gangavatarana* first Canto, to describe his grand uncle's greatness. In the *Vairagya Sataka* there is a verse in which he compares Sri Dikshita's learning to the ocean.

अतिगम्भीरमनाविलमक्षोभ्यमदृष्टपारम-
विलङ्घ्यम्।
अविरलतरङ्गसंकुलमैक्षिषि विज्ञानसागरं
महताम् ॥

The poet says that he has seen the ocean and describes it. His reminiscence is possible as tradition says that the great Dikshita lived till Nilakantha was twelve years old.

Samarapungava Dikshita, sister's son of Srimad Appayya Dikshita, has devoted a long passage in his *Yatra Prabandha Champu* to describe what he remembered of his uncle whom he had seen in his younger days. The *Dikshita Vamsabharana* and the *Dikshita Nava Ratna Malika* of my great-grand-father M.M.P. Raju Sastrigal of Mannargudi also describe the greatness of the Dikshita. The *Appayya Dikshitendra Vijaya Champu* of Sri Kadayam Sesha Dikshitar who later became Sivananda Yati, records the "life" incorporating all available traditions. This was adapted with large additions by K.N. Subramanya Sastrigal, of Madura, of recent memory. This life of course is not the result of any historical research.

CONTROVERSY ON DATE OF BIRTH

Sesha Dikshitar propounded a date for Sri Appayya Dikshita basing his calculations on *Nashta Jataka Ganita*. He revised the "life" five times and gave different dates at different times. His date of Dikshita's birth based on *Nashta Jataka Ganita* has been relied upon for nearly a century and it was wrongly assumed that Dikshita lived from 1553 to 1625. Even T.S. Kuppuswami Sastrigal who wrote introductions to the *Sivalilarnava* and *Gangavatarana* of Sri Nilakantha Dikshita fell into this error. The mistake was detected by me, thirty years back and I first

wrote in *The Hindu* and then dealt with the subject elaborately in the *Madras Oriental Research Journal* in the years 1928 and 1929 in two articles.

Ignorance, if not perversity, still prevails in some quarters about the date and the old error is repeated ever so many times. My researches on the political history of South India during the 16th century, on contemporary and later writers who furnish literary evidence relevant to the date on the Adayappalam inscription and such other matters, led me to the inevitable conclusion that the Dikshitar's life could not be so late as 1553-1625. The horoscope was proved to be a forgery by an eminent astronomer. When I was working at the thesis, I came across a remark of my great-grand-father in one of his works which helped me to fix the date precisely.

He says there that traditional records for previous biographies, have stated that Sri Dikshita was born in the year Vikrama and passed away in Vijaya. The years in the 16th century correspond to 1520 to 1593. It is well-known from a dictum of Sri Nilakantha Dikshita that his grand-uncle lived for 72 and odd years. It is preserved in tradition and in the "life" written by Sivananda Yati that the grand-father of Sri Appayya Dikshita passed away in or a little earlier than 1528 A.C. This also supports the above date.

My great-grand-father who was a contemporary of Sivananda Yati did not know of the Yati's biography. In fact, this Yati in his Poorva Ashrama (Kadayam Sesha Dikshitar) came to Mannargudi to gather information from the Sastrigal for composing the biography. He perhaps did not trouble himself about dates first but as he went on revising his work and adding to it he conceived of the idea of giving Sri Appayya Dikshita's horoscope. The actual date of the *Nashtajataka* was antedated 300 years and the date of 1553 was arrived at. The Yati refers to this in his *Atmarpana Stuti Vyakhya* and it was corroborated by Kadayam Natesa Sastrigal, himself an astrologer, besides being an Ayurveda and Vyakarana and Vedanta Pandit, with whom I discussed the problem personally. The historical method is the safest method for determining dates and the infatuation of those who treat it with superciliousness in these scientific days is indeed deplorable.

LAST DAYS

Sri Dikshita spent his last days at Chidambaram. In fact, he seems to have been a frequenter of Chidambaram and Sri Nataraja was his favourite deity. The tradition current among the Dikshitas of the Chidambaram temple declares that Sri Dikshita when he left his mortal body was actually seen to mount the Panchakshara steps and vanish into the image of Sri Nataraja.

After Sankara and Vidyaranya, his is the most resplendent name in the field of philosophy and religion. An अप्पय्यदीक्षित ग्रन्थावली like शंकरग्रन्थावली is a desideratum, and a publisher who undertakes this great task will be doing the greatest service to the future generations of students of philosophy, religion and culture, in which fields India has put forth the largest and the most valuable production in the world.

TRANSFER OF PERSONALITY

—A STRANGE PHENOMENON—

Strange things happen in life and we wonder whether they are to be believed or not, specially if they are of supernatural nature. As civilized beings, we may refuse to believe such things, but there is that curiosity in every human mind and our thirst for knowledge is never quenched till we probe into the nature of things and learn more about them.

Sri H. N. Banerjee, Director of Seth Sohanlal Memorial Institute of Para-Psychology at Ganganagar, in Rajasthan, narrates a strange story of transfer of human personality. It is about a three-year-old boy, Jasbir, of Rasulpur, a village in Muzaffarnagar district.

This boy had died in the night and his parents did not like to dispose of his body until the next day. Meanwhile, Jasbir showed slight signs of life and within a couple of days he was completely recovered. But, since his recovery the boy was behaving in a strange way. He refused to eat food in that house. He called himself a Brahmin boy and said that he was the son of one Shankar Lal Tyagi, a resident of Videhi village, about 22 miles from Rasulpur.

For about 18 months the child was fed on food cooked by a Brahmin woman. One day, Pandit Ravi Dutt, a school teacher in Videhi, visited Rasulpur. Jasbir instantaneously recognized him and began to talk of things in Shankar Lal Tyagi's house and the people of Videhi village. This surprised everyone and he was taken to that village, where he was able to recognize a number of villagers.

There it was discovered that Shankar Lal

Tyagi's 25-year-old son, who was married and who had three children had died at the same time when Jasbir underwent this strange change. This has happened four years ago. Jasbir is still living in Rasulpur village; but as he has not reconciled with his parents, both he and his parents are unhappy.

This strange phenomenon was brought to the notice of Sri Banerjee by Sri J. P. Bhardwaj, an employee in the Commerce Ministry, and Sri Banerjee verified this story with over 100 persons in both the said villages and found it to be true.

Sri Banerjee, besides being the Director of Seth Sohanlal Memorial Institute of Para-Psychology, is a professor of Philosophy at the Government College at Ganganagar.

This Institute of Para-Psychology was established recently in December last to perpetuate the memory of Late Seth Sohanlalji of Ganganagar. The object of this institute is to approach inexplicable problems such as narrated in the above story, in a scientific manner. The membership of this institution is for every person interested in the study of Para-Psychology, who can become member by subscribing to their official organ the *Indian Journal of Para-Psychology.*

ASHRAM NEWS AND NOTES

The first of June is a day which is particularly sacred and of special significance to all devotees of Sri Swami Sivanandaji Maharaj and every one who is associated with the various activities of his Divine Mission; for it was on this day, thirty-four years ago, he entered the holy order of Sannyasa, and thus was commenced a momentous adventure into the realm of the Spirit and an outstanding career of dynamic spiritual service to the world,—a service which has brought succour, inspiration, comfort and illumination to countless souls almost in every country in both the hemispheres.

In commemoration of the Sannyasa anniversary day of Sri Swami Sivanandaji Maharaj observed here on the first of the last month, Sri Swami Chidananda while citing the purpose of the Varnashrama Dharma of ancient India, extolled the role of Sri Gurudev in the propagation and fostering of the glorious ideal of renunciation in this materialistic age, when the world needed, more than ever, the soothing touch and the luminous example of a saintly life which did not allow itself to be ruled by selfishness and lower passions, but was totally dedicated for the good of others and for the fulfilment of all that were noble, godly and glorious.

On the same occasion, Sri Swami Krishnananda explained the purpose, the spirit and the significance of renunciation, non-attachment, dispassion and other spiritual values of life.

(Both the speeches are published elsewhere in this issue.)

TRIBUTE TO A MAESTRO

Speaking at a farewell function on the eve of the departure of Sri R. Rangaramanujam and his daughter, Sri Padma, who stayed at the Ashram for about a month, Sri Swami Sivanandaji Maharaj said:

"We have assembled here today to pay our homage to Pujya Sri Rangaramanuja Iyengar who has given many lessons here to the students of the Veena without sparing his time and energy. He is a great exponent of the science of Nada Yoga, and those who have interest in music will be inspired by the elegant, graceful and subtle, soul-stirring, soul-elevating and life-transforming, performances on the Veena by Sri Rangaramanujam and his talented daughter, Sri Padma. He is the author of six volumes of Kritimanimalai. As a masterly exponent of Karnatik music and also in the method of teaching the Veena Vadya, he stands foremost. It is difficult to find a teacher like him."

An address of felicitation was presented to Sri R. Rangaramanujam by the residents of Sivanandanagar.

SPECIAL DISCOURSES

Dr. P.T. Raju, Ph. D., University Professor of Philosophy and Psychology to the University of Rajasthan, gave a series of three discourses at the Yoga-Vedanta Forest Academy in the third week of June, the subjects of which were: "A Comparative Analysis of the Approaches in Eastern and Western Philosophies, their Basic Differences and the Need for Mutual Appreciation and Understanding;" "A General Outline of the Chinese Philosophy and their Analogy with the Greek and the Vedanta Philosophies;" and "Three Distinct Approaches to Idealism—Greek, Indian and Chinese."

Earlier, Sri Swami Pranavananda, who had, in the course of a year and a half, travelled through fifty countries around the world, gave a discourse on the impressions of his world tour and on the necessity of the cultivation of spiritual values in life.

Another distinguished visitor to the Ashram

was Sri Swami Naradanandaji Maharaj, of Naimisharanya, who spoke on the main features of the path of Divine Life and the role of Sri Swami Sivanandaji Maharaj in this respect. Prior to his speech, a group of Brahmachari-students of his Naimisharanya Ashram performed some excellent feats of gymnastics and gave a demonstration of Yogasans.

Among other visitors who spoke at the Ashram's evening Satsanga during the month of June were: Sri Swami Advayananda, of Tirueengoimalai, —on the philosophy and the teachings of the Bhagavadgita; Sri S. Vasudeva Sastri, of Madras, —on the Ramayana; Sri Leslie Shephard, of London,—on psychoanalysis; Sri Devaki Govendar and Sri Anama Pillai, of Durban,—on the Indian community in South Africa, and the system of education in South Africa, respectively; and Dr. Gurbax Singh, Ph.D., Delhi,—on his impressions of religious feelings and social awareness in the U.S.A.

A *Katha Kalakshepa* on "Sita Kalyanam" and the preceding episodes from the Ramayana was done by Sri Saraswati Ammal, of Chittoor, on 29th May.

MUSIC AND DANCE PERFORMANCES

Sri Swami Sivanandaji Maharaj's interest in giving utmost encouragement for the unfoldment of special talents among people is well known. That might well be a reason why music and dance performances have become more or less a common feature at the Ashram. Sri Gurudev also believes that devotional music and dance on religious themes are in no way impediments but rather congenial aids to spiritual progress, provided the attitude towards them is right.

Mention may be made in this connection of the vocal recitals of Karnatik music by Captain and Mrs. G.N.S. Chari, and Sri and Srimati Ramkrishna, of Dehra Dun, and Sri Seeta Lakshmi, of Bombay, whereas, in Hindustani style, of Sri Amala Goswami and party, of Meerut. The Ashram also had the good fortune of being treated with thrilling Bhajans and Kirtans by Sadhu Murugadas, of South India.

Performances of the *Bharatanatyam* were given by Sri Vasantasena, of New Delhi, and Sri B. Kausalya, of Bombay.

GURU PURNIMA

The Guru Purnima was celebrated here on a grand scale on the 1st July. A large number of devotees, assembled from various places, participated in the celebration, which included a Pada Puja to Sri Gurudev, Havana at the Viswanath Mandir, feeding of Mahatmas and others, and Satsanga. On this occasion, Sri Swamiji Maharaj initiated into the order of Sannyasa three spiritual aspirants who are now known as Swamis Jnananada, Bhaskarananda and Vidyananda. At the night Satsanga the programme included a Bharatanatya performance by Kumari Niraja, daughter of Srimati Chandravati Singh, and music recitals by Kumari Sushila Khamboj. On this day, four new publications of Sri Swami Sivananda, namely, *Easy Path to God-realization, Daily Readings, Self-Knowledge,* and *Health and Diet,* were released.

Among those who participated in the Guru Purnima celebration were:— Dr. Hetram Agarwal, M.D., and Sri Pannalalji, of Amritsar; Dr. Nath and family, of Varanasi; Dr. B.G. Adhwaryoo, President of the Brihat Gujarat Divya Jivan Sangh, Virnagar (Saurashtra); Srimati Chandravati Singh, of Gaya; Sri N. Srinivasan, of the Union Ministry of Finance; and Sri Om Narayan of Madras.

OTHER ITEMS OF NEWS

The Sivananda Ayurvedic Pharmaceutical Works celebrated its 13th anniversary, on 6th June, when its endeavours in the field of the popularization of the ancient medical science of India and of service to the sick were reviewed and extolled. Mention should be made of the enterprizing zeal and sincere efforts in this connection of Pandit Satchidananda Maithani, Ayurvedacharya, under whose practical guidance the Pharmacy has so rapidly grown.

The Upanayana ceremonies of Sri Suryanarayana and Sri Umamaheswara, sons of Sri Krishna Rao, of Bombay, were performed here with the blessings of Sri Swami Sivanandaji Maharaj, on 6th June.

VISITORS AND VISITING SADHAKS

The following were among those who visited the Ashram during the period under review:

Sri Justice S.K. Das, I.C.S., Judge of the Supreme Court of India; Dr. B.L. Atreya, Ph.D., D. Litt., Hindu University, Varanasi; Sri A.V. Govendar, of Durban; Sri Ananda Suyono, of Solo, Indonesia; Sri C.R. Venkatasubban, Bangalore; Sri D.V. Rege, Chairman of the Public Service Commission, Madhya Pradesh; Dr. K. Sunandabai, M.D., Superintendent of the A.H.M. Dufferin Hospital, Kanpur; Sri Jagat Narayan Lal, Minister of Law, Government of Bihar; Sri Werner Ruemmelin, West Germany; Sri B. Gopal, Mauritius; Sri B.N. Shukla, District and Sessions Judge, Moradabad; Dr. Tandon, D.O.M.S., eye specialist, Irwin College Hospital, New Delhi.

Sri Swami Sivanandaji Maharaj received a batch of 34 I.A.S. probationers, on 22nd June, and a group of associates of the Royapuram (Madras) Branch of the Divine Life Society, on 12th June.

RECORDINGS

Messages, songs of instructions and Kirtan Dhwanis of Sri Swami Sivananda were recorded on the tape by Sri R.S. Mani, film director, Madras, and Sri Kapur, chief producer of educational broadcasting, All-India Radio, Delhi.

Y.V.F.A. ANNIVERSARY

The tenth anniversary of the Yoga-Vedanta Forest Academy was celebrated at Sivanandanagar on 3rd July, when its annual report, revewing the past year's activities, was read by Sri Swami Chaitanyananda.

NEW FRENCH EDITION

An anthology of Sri Swami Sivananda's teachings have been compiled and published in French, entitled *L'Enseignement de Sivananda* by Editions Albin Michel, 22 rue Hugghens, Paris. (Anthologie Grouppe et Annotee par Jean Herbert; traduction de Ch. Andrie et Y. Renoux; pp. 443.)

ACKNOWLEDGEMENT OF PAMPHLETS AND PERIODICALS

Jyoti, Shakti Aur Gyan (Hindi): A translation of Sri Swami Sivananda's *Light, Power, Wisdom,* by Sri Vedanand Jha, M.A., who is also the publisher (Re. 1.25).

Tamil Pamphlets: Sri Vanamamalai has translated into Tamil Sri Swami Sivananda's writings and compiled and published them under the titles *Raja Yoga, Vedanta and Moksha,* and *Bhakti and Mukti.* These have been donated for by Swami Nirmalananda, Sri Kanda Nadar, and Sri A.E. Sambasivan, respectively.

Telugu Pamphlets: Sri Swami Sivananda's teachings have been translated into Telugu and compiled and published under the titles: *Vishwa Shanti,* and *Moral and Spiritual Upliftment,* by Sri Devata Ranganatha Rao, and Sri M. Venkatanarayana Rao, B.A., B.L., (translator), respectively.

Oriya Translation of Sri Swami Sivananda's *Essence of Yoga* is now available, as also *Sivananda Upadeshamala,* a Gujarati translation of 400 sayings printed by Dr. B.G. Adhwaryoo.

Indonesian Periodicals: The Malang Branch of the Divine Life Society is issuing two periodicals entitled *Sivananda's Spray of Light,* and *Penjedar* in Indonesian, their addresses being Petjinan 34, and Tjelaket 12, Malang, Indonesia, respectively.

Yoga Asanas by Sri Swami Sivananda has been translated into Indonesian and published by the Surabaja Branch of the Divine Life Society (Djepun 151, Surabaja, Indonesia). The translator is Sri Kwee Liong Tian.

Another publication of Sri Swami Sivananda, *Radiant Health Through Yoga,* has been translated into Indonesian and published by the Surabaya Branch of the D.L.S.

HEALTH AND DIET

Here is the latest medical work by Sri Swami Sivananda containing detailed information about maintenance of good health through proper diet, the various types of food-stuffs and their nutritive value, constituents of food, vitamins, calories, and so on. The book is printed out of the donation of Sri S.B. Mathur, of Bhagalpur, by the Yoga-Vedanta Forest Institute, and is available at Rs. 3|- per copy (postage extra) from the Sivananda Publication League, P.O. Sivanandanagar, Rishikesh, U.P.

"DIVYA JIVAN"

This is an exceptionally interesting and valuable monthly periodical (in Gujarati) of the Brihat Gujarat Divya Jivan Sangh, containing the choicest teachings of Sri Swami Sivananda and other eminent writers, as well as selections from scriptures, with their translations and commentaries,—a journal which will surely inspire all Gujarati-speaking public. The Editor is Sri Chandulal Patel, Vidyadhikari of the former State of Gondal, and the Managing Editor, Dr. B.G. Adhwaryoo, President, Brihat Gujarat Divya Jivan Sangh, Virnagar (via Atkot), Saurashtra, where all correspondence is to be addressed. Annual subscription: Rs. 3|- (which also includes a gift publication; subscription year: September to August; patronship fee: Rs. 501|-; life membership: Rs. 101|-; sympathizership: Rs. 15|- annually; foreign subscription: equivalent of Rs. 4|- annually. More than one special issue is released every year. Apply to the above address immediately and ensure your copy of the special Guru Purnima Issue.

A COMPLETE LIST OF D.L. SOCIETY BRANCHES IN SOUTH AND EAST AFRICA AND INDONESIA

(In the last issue it was reported how diligently the Gospel of Divine Life was being propagated by the Divine Life Society Branches in South Africa. Similar efforts in the same direction are also being made by the Branches throughout the world as best as each is in a position to do. The following is a complete list of the Branches of the Society in the Union of South Africa, East Africa, and the United States of Indonesia, together with the names of those in charge of the Branches.)

SOUTH AFRICA: NATAL

S.R. Padayachie, P.O. Roseneath, Umkomaas.
A.V. Moodley, P.O. Box 20, Umkomaas.
Mrs. Naidoo, 86 Foxglove Place, Springfield, Durban.
S. Ramduth, 47 North Street, Durban.
M.S. Appanah, c|o A.B.B.C., Canelands.
P. Moonsamy, 54 Kurma Reddi Road, Clairwood, Durban.
R. Chaitram, P.O. Northdene, Natal.
R.Y. Deviah, 14 Bougainvilla Road, Cavendish, Natal.
M.R. Naidoo, 28 Valley Road, Sea Cow Lake, Durban.
G.S. Naidoo, 408 Stella Road, Malvern, Natal.
S.K. Moodley, P.O. Box 23, Pinetown.
R. Sewpal, 425 Stanley Copley Drive Overport.
H. Nundlal, Cornubia Estate, P.O. Mt. Edgecombe.
M.K. Maharaj, 302 Cato Manor Road, Mayville.
N. Gopaul, 222 Prospect Hall Rd., Durban North, Durban.
Mrs. Sivabaikium, 167 Brickfield Road, Mayville, Durban.
K. Morris, 337 New Germany Road, Springfield, Durban.
P.V. Moodley, 55 Sentinel Av., Greenwood Park, Durban.
R.S. Naidoo, 5 Lucania Road, Puntans Hill, Durban.
A.N. Padayachie, P.O. Box 10, Umhlali, Natal.
S.V. Govender, 62 Umkumbaan Road, Mayville, Durban.
M.G. Achary, 594 Clare Road, Sydenham, Durban.
V.K. Govender, P.O. Box 108, Verulam, Natal.
Raj Gopaul, P.O. Box 94, Verulam, Natal.
M.A. Naidoo, P.O. Box 81, Tongaat, North Coast.
T. Naidoo, c|o Tractor Dept., P.O. Doornkop, Natal.
M.G. Moodley, 17 Gertrude Street, Maritzburg.
J.M. Govender, c|o Sutherlands Tannery, Maritzburg.
M.I. Naidoo, 35 Cook Road, Maritzburg.
Miss M. Govender, 7 Queen Street, Maritzburg.
Y.M. Naidoo, P.O. Box 157, Port Shepstone, Natal.
A.R. Moodley, c|o Messr. Holly Bros., Broadmoor, Natal.
R. Bughirathee, B.A., P.O. Box 54, Dannhauser, Natal.
Naicker, Cambrian Colliery, Dannhauser Natal.

TRANSVAAL:

Les Pearson, 603|4 Union Centre, Pritchard St., Johannesburg.
A. Dalpatram, P.O. Box 122, Fordsburg, Johannesburg.
Sivananda Bhicka Chiba, 503 Boom Street, Pretoria.
M.P. Levien, 8-16th Street, Menlo Park, Pretoria.
Harilall D. Patel, 54 Chrystal Street, Denver, Johannesburg.

CAPE PROVINCE:

T.V.R. Pillay, P.O. Box 417, Kimberley.
N.V. Coopoo, 137 Walmer Road, Port Elizabeth.

EAST AFRICA

Dr. M.P.R. Sood, Ph.D., c|o P.O. Box 1165, Nairobi.
C.M. Amin, Box 1738, Mombasa.
P. Dattani, Box 559, Jinja, Uganda.
R.M. Patel, Box 2513, Kampala, Uganda.
P.M. Jadeja, Kumi, Uganda.
Divine Life Society, Box 161, Mbale, Uganda.
H.V. Gadhvi, Box 22, Chake-Chake, Pemba.
Himat Singh, Box 5056, Dar-es-salaam.
C. Tirthdass, P.O. Box 55, Quelimane, P.E. Africa.

RHODESIA:

M.K. Chouhan, P.O. Box 129, Que Que, Rhodesia.

INDONESIA

MALANG: Petjinan 34—Malang.
DJAKARTA: Djl. Tandjong 12—Djakarta.
SEMARANG: Djl. Pandanaran 19 A—Semg.
BOGOR: Djl. Djendral Sudirman 22—Bg.
SURABAJA: Djl. Tundjungan 97—Sbaia.
GIANJAR: (Bali)
DEN PASER: (Bali)

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YOUR KUTIR AT SIVANANDANAGAR

(IMPORTANT DETAILS)

Numerous persons who read our announcement under the heading CONSTRUCTION OF KUTIR AT SIVANANDANAGAR regarding building a room in this holy and peaceful, ideally situated Ashram, that usually appears in the Divine Life Magazine and other journals of the Society, frequently write to us to enquire about the terms and conditions under which such Kutirs are built. Some like to know specifically in what relation they stand to such a Kutir that is built, out of their donation at the Sivananda Ashram. In order to meet these enquiries and clarify the points raised in such and similar other queries by the donors, we are glad to state the following:-

Donations earmarked for the construction of rooms are accepted by the Divine Life Trust from persons who wish to have a Kutir built in their name or in the memory of others, at the Sivananda Ashram. Out of such specific donations voluntarily given, the Society builds a room or a set of rooms according to the schedule given further below:

(a) The proprietorship of the Kutir|(s) vests in the Divine Life Society Trust to which the Sivanandashram belongs.

The use of the room|(s) will be freely available to the donor throughout his or her lifetime and he|she may occupy the Kutir whenever he|she comes to the Ashram for a short or long stay. The donor may also come and occupy the Kutir for permanent stay, in which case it shall be according to the rules (of the Ashram) governing residence at the Sivanandashram. When the donor is not occupying the Kutir, it may be used for housing an Ashramite or any visiting Sadhaka at the discretion of the Ashram management.

(b) After the time of the donor, the use of the room|(s) also will entirely come into the hands of the Ashram management.

(c) The above specific donation for room|(s) is exclusively for the construction of the structure The donation is not for the ground, which is provided free by the D.L.S. Trust for above building purpose.

(d) In cases where such a donation is made on behalf of or the Kutir is constructed in the name of a minor girl or boy then the parent|(s) or the guardian will be deemed to be the donor of the Kutir.

(e) Donation for Kutir Construction will be paid in advance in full. The D.L.S. Trust may

Sivanandashram
P.O. Sivanandanagar
Dt. Dehra Dun (U.P.)

make exceptions in certain special cases under extraordinary circumstances.

(f) Request from donor to allow use of any room by the friend|(s) of the donor will receive due consideration. The ultimate decision in the matter of such request will however rest entirely in the hands of the management of the Ashram.

(g) You may kindly send a cheque or a Demand Draft for the relevant amount made payable to the Secretary, Divine Life Society. which will enable us to purchase the necessary building materials. The building sites are fast finishing. So you are kindly advised to let us know about your decision soon.

(h) There are three types of building sites where three types of Kutirs may be built, viz.,

Type A: A single room accommodation measuring approximately 10' x 12' x 10', well-ventilated with a verandha usually in front, at a cost of Rs. 2,500|- only.

Type B: Double-roomed accommodation with the same measurements at a cost of Rs. 4,500|- only.

Type C: Self-contained quarter with a living room, a drawing-room, a retiring room and with kitchen and bath room attached at a cost of Rs. 8,500|- only.

(i) All such donations for Kutir will be acknowledged by duly issuing office receipt as "Donation for the construction of a Kutir."

(j) The room will be constructed during the next suitable season for construction following after the receipt of the donation. In case of local conditions not permitting immediate undertaking of the construction the same may be postponed for another season.

(k) Site of the room is left to the choice of the Society for it will have to be made to accord with the plans for construction kept in view by headquarters. In the event of any special site preferred by the donor it will be put before the Ashram management and the decision will be in their hands. If the site preferred finds no objection at the hands of the management, then it will be made available to the donor.

(l) Donations given to the Society are not returnable on any account.

(m) It has already been stated above (b) that after the lifetime of the donor the Kutir will become the property of the Divine Life Trust. The descendents, heirs, Successors will have no interest or claim over the occupancy of the Kutir.

With deep regards, Prem and Om,

Yours in the Lord

Secretary, D.L.S. Society.